

The Book of Purification

Chapter on Water

Hadeeth 2 and 3

From: Tawdeeh al-Ahkaam min Bulugh al-Maraam
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Hadeeth Number Two

It is related from Aboo Sa'eed al-Khudree, who said: The Messenger of Allaah, sallallaahu 'alayhi was sallam, said: "Indeed water is purifying. It is not made impure by anything."

Related by the Three and it is authenticated by Ahmad.

Grading of the Hadeeth

The hadeeth is saheeh.

It is known as the Hadeeth of the Well of Budaa'ah.

Ahmad said: The hadeeth of the Well of Budaa'ah is saheeh. At-Tirmidhee said: It is Hasan. Aboo Usaamah said: The hadeeth is jayid [good]. It is related through other ways from Aboo Sa'eed and from other than him.

It is mentioned in Talkhees that the hadeeth has been authenticated by Ahmad, Yahyaa bin Ma'een and Ibn Hazm.

Al-Albaanee said: The narrators of this chain are the narrators of the two shaikhs apart from 'Ubaydullaah bin Raafi'. Al-Bukhaaree said he is Majhool haal (unknown - so not made trustworthy).

However, it has been authenticated by those mentioned. It is a well known hadeeth which has been accepted by the scholars.

Shaikh Sadeeq Hasan said in Ar-Rawdah: The scholars who have authenticated it have established the proofs for its authentication.

It has been authenticated by others like Ibn Hibbaan, Ibn Khuzaymah, Ibn Taymiyyah and others.

Ibn al-Qattaan had found a defect. It was an unknown narrator who related from Aboo Sa'eed. However Ibn al-Qattaan was alone in this statement and it does not equal ~~to~~ the authentication of those senior scholars.

Hadeeth Number Three

It is related by Aboo Umaamah al-Baahilee, who said: The Messenger of Allaah, sallallaahu 'alayhi was sallam, said: **"Indeed water is not made impure by anything, except if it is overcome by another smell, taste or colour."**

It is related by Ibn Maajah. It was declared weak by Aboo Haatim.

In the words of al-Baihaquee it says: **"Water is purifying except if its smell, taste and colour change due to an impurity affecting it."**

Grading of the Hadeeth

The first part of the hadeeth is saheeh. The other part has been made weak. As for the saying **"Indeed water is not made impure by anything"** it has been established in the hadeeth of the Well of Budaa'ah.

As for the rest **"except if it is overcome..."**

An-Nawawee said: The scholars of hadeeth are in agreed upon it being weak, because in its chain is Rasheedain bin Sa'd who has unanimously been declared to be a weak narrator. Ibn Hibbaan has mentioned in his Saheeh that there is ijmaa/consensus upon the implementation of this hadeeth.

Sadeeq said in Ar-Rawdah: The scholars are in agreement upon the weakness of the addititon, however there is a consensus of acceptance regarding its contents.

Points Taken from the Two Ahadeeth

- 1) The two ahadeeth show that the original state of water is that it is purifying and it is not made impure by anything.
- 2) This general statement is restricted if it is mixed by an impurity and its effect is apparent due to the smell, taste or colour changing. So it is made impure whether it is a large or small amount of water.
- 3) That which restricts this general statement is from the consensus of the scholars, that when water has been changed by an impurity it becomes impure, whether it is a large or small amount of water.

As for the addition in the hadeeth of Aboo Umaamah it is weak and cannot be used as proof. However an-Nawawee said: There is a consensus of the scholars upon the acceptance of this addition.

Ibn al-Mundhir said: There is a consensus of the scholars that if an impurity falls into water, whether it is large amount or small amount of water, and the smell, taste and colour change, then it becomes impure.

Ibn al-Mullaqqin said: So to summarise, the second part is weak. It has been used as a proof due there being a consensus, as ash-Shaafi'ee and al-Baihaqee and others have said.

Ibn Taymiyyah said: What the Muslims united upon would have some text for it. I do not know of any one issue that the Muslims are united upon which came with no textual evidence.